FJB
Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 8764

An Editorial

CBC—CANADA'S ONLY SEPARATIST PROVINCE

For the second time in most recent years, the CBC, Canada's government-subsidized broadcasting corporation and the largest TV outlet in this country, is ignoring public opinion by importing political obscenities into the homes of Canadian citizens.

When infamous George Lincoln Rockwell, self-proclaimed neo-Nazi leader of Virginia, was projected into the livingrooms of Canadians, this insult to the good taste of the people was attacked in Parliament, criticized in the press and protested by people of various ethnic and religious background as incitement to hatred.

Beattie's appearances in the park here are child's play compared with the spread of Nazi propaganda disseminated by Rockwell's show on CBC.

Yet nothing happened.

CBC seems to be the eleventh province of Canada, separatist, completely independent of the federal government except for submitting its bills to the taxpayer.

A similar incident in the field of sexual pornography occurred several weeks ago when CBC "demonstrated" indiscriminately intimate bedroom scenes on its Sunday program.

Now its directors are swinging again from sex outrage to political irresponsibility.

Adolf von Thadden is scheduled to appear on the Sunday program of January 29th. On that Sunday evening, at 10:00 p.m., by the invitation of the Canadian Broadcasting Corporation, this "intellectual" leader of the neo-Nazi German party — thus described by Bonn's Minister of Interior — will tell Canadians why his group is so-o-o democratic, so-o-o liberal, so-o-o freedom loving that it really is a sin to reject him and his party.

Speaking for the government this week in Parliament, Transport Minister Pickersgill declared: "There is no place for neo-Nazis in Canada."

Montreal M.P. Milton Klein, at the same session, made a fine point by stating that neo-Nazis are more criminal than the old Nazis because they, the new Hitlerites, already know what Nazism stands for.

In fact, the German magazine Der Spiegel revealed that the neo-Nazis of von Thadden's NPD party orientate themselves on an alliance of a nationalistic Germany with Red China. This may sound impossible, remote, unbelievable — but so did the Stalin-Hitler pact before it had materialized.

Von Thadden, when he appears here, will appeal especially to those of German origin who in their innocence and political naivete may confuse NPD with the well known German sentiment for Heimatsehnsucht — nostalgia for the homeland.

That is why he is so dangerous. That is why many free men and women here may employ all democratic means to prevent von Thadden's appearance unless, at the last moment, CBC is told firmly that it is not a separatist, sovereign state within the state.

Friday, January 13, 1967
3RD DAY OF
SHVAT 5727
SIDRAH: BO
CANDLE LIGHTING
Toronto: 4:45
Montreal: 4:16

My Life by S. Y. AGNON (Page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA •

FRIDAY, JANUARY 13th, 1967.

FRENCH JEWISH AMITY IN QUEBEC — For the first time, the influential Quebec Societe Saint-Jean Baptiste invited a Jewish leader to be a host at its New Year reception. He is Sam Levy (left), head of the French speaking Jewish community. Others (from left to right): Me Yvon Groulx, President of the S.S.J.B.; Historial Dr. Lionel Groulx; Ukrainian community leader, J. Pryszlak. *Courtesy Montreal-Matin*

Rabbinical court waives 'halitza' in case of virgin

Haifa, Israel (Jerusalem Post Service) - The Rabbinical High Court permitted a 20-year-old widow to remarry without having to undergo a halitza ceremony. Her former marriage was declared null and void because it never had been consummated.

(Halitza is the ceremony which releases a widow and her brother-in-law from the duty of uniting in a levirate marriage. It consists mainly of the widow's drawing off a shoe of her brother-in-law and uttering a prescribed formula.)

The Court was ruling on the woman's appeal against the Haifa Rabbinical Court's refusal of her request.

Three years ago, she had married a young man who later committed suicide when he realized he was impotent. When she fell in love with another man, the Rabbinate refused to marry her without halitza, which would be impossible to obtain for some time. The deceased's brother was only five years old, and, according to the law, the widow would have to wait until he reached 13 before the ceremony could be held.

The Rabbinical High Court consulted with a Torah sage in the U.S., Rabbi Moshe Feinstein. In his opinion, he stated that the appellant could be exempted from the obligation of halitza by declaring her marriage null and void, since she was still a virgin.

ISRAELI PRESIDENT COMES TO CANADA

Jerusalem (CJN) - President Zalman Shazar of Israel has accepted the invitation of the Governor-General of Canada to visit the country for the Centennial.

The President, accompanied by Mrs. Shazar, will arrive in Ottawa on May 21. He will attend Israel Day at Expo in Montreal on May 23, and will also meet representatives of Canadian Jewry.

Mr. Shazar is expected to be in Canada for about a week and to return directly from there to Israel. He probably will visit Quebec City and Toronto.

Pickersgill Tells Parliament

WE DON'T WANT NAZIS HERE

GERMAN INTELLECTUALS PROTEST AGAINST FREEDOM OF SPEECH FOR NPD LEADER VON THADDEN
Banner carried by Munich Students reads: "He who wants ADOLF picks THADDEN." *Match Photo*

OTTAWA "STUDIES" NPD LEADER CASE

Klein Warns Canada About Von Thadden

(Exclusive to The Canadian Jewish News)

OTTAWA — In one of the most dramatic and most impassioned statements against neo-Nazis in the history of Canada's parliament, Mr. Pickersgill, Minister of Transport and a former Minister of Immigration, told the House of Commons, "We don't want any Nazis in Canada".

Though the hour was late — 10:30 p.m. on Monday night — when Mr. Pickersgill made this declaration in Parliament, the relatively few members present were deeply impressed by the Minister's sincerity. (Mr. Pickersgill had lost a brother in a German camp.)

The Minister's reply came as the result of the intervention of Milton Klein, M.P., Cartier (Montreal), who spoke against the admittance of Adolf von Thadden, the Deputy Leader of the German neo-Nazi NPD party.

Mr. Klein's speech was his second intervention during the day on this issue pertaining to the announced visit here of the neo-Nazi leader.

During the morning session on Monday, Mr. Klein asked the Minister of Immigration, Mr. Marchand, whether this agitator would be admitted here. Mr. Marchand declared that the problem is being studied by the government.

At ten that evening, Mr. Klein rose again to declare:

● The difference must be made between Germans and Nazis. There probably are a million people in Canada of German descent. Many of them have fled the Nazis and they abhor Hitlerism. But while there are good and bad among Germans, there are no good Nazis.

● In fact, the neo-Nazis should be considered more dangerous than those who were Hitler's followers in 1933. For one always should remember that the Nazis of 1933 can claim they had no previous knowledge of what Hitler would do. The neo-Nazis, however, are those who do know and approve of killings and war preparations.

● The statement according to which von Thadden as a citizen of the friendly nation cannot be refused admittance bears no significance; Rockwell, who had been expelled from here, also is a national of a friendly country.

● A neo-Nazi must be considered a member of Murder, Incorporated — though much more dangerous, as the neo-Nazis are a part of a conspiracy which could provoke a Third World War.

It was then, following Mr. Klein's speech, that Minister Pickersgill rose from the Government Bench and declared on behalf of the Government of Canada: "We don't want any Nazis here."

ISRAELI EMISSARY BEATS AMERICA'S "BRAIN DRAIN"

New York, (JCNS) Thanks to a quiet campaign by a young Israeli emissary, Abraham Ben-Zvi, some 350 Israeli students and professional people who had intended to stay permanently in the United States have returned to Israel in the past 18 months. The figure represents only 70 per cent of the total of those who returned; the others went back without any prompting.

Revealing this in an interview in New York, Mr. Ben-Zvi, who was sent by the Israeli Ministry of Labour to try and beat the "brain drain" of Israelis, said that he first had to know the reasons why so many students and professional people had chosen to emigrate.

Mr. Ben-Zvi obtained the aid of the Bureau of Applied Social Research of Columbia University, which made a study on the motives for continued or permanent residence of Israeli students and professional people. "We have to know the reasons before we can really know how to go about trying to get them to return", he said.

There were about 3,000 Israeli students in America, Mr. Ben-Zvi said. The fact that some of them took immigrant visas does not mean that they closed the door permanently to Israel. People with student visas are not allowed to work so many gave them up for immigrant certificates even though they expected to go back.

He said that the number of persons involved may not seem big, but in terms of the Israeli population a loss of 3,000 professional people can be extremely important. He pointed out that since the existence of the Technion, only 6,000 engineers had graduated from it. "If 600 are in America, that's a loss of 10 per cent", he said.

His office was established to try to "minimize the loss". It does this by trying to keep in contact with Israeli students and guiding them into fields needed by the State.

Mr. Ben-Zvi arranges loans for travel back to Israel and for low-interest mortgages on very convenient terms for housing there. He also arranges lectures by prominent Israelis in all fields and professional people who come here for whatever reason are invited to speak to the students.

He has found that the number of years spent here do not necessarily make any difference in getting people to go back. Among the 350 who have decided to return, ten were here fourteen years, a large number from five to ten years.

• *Commentary* •

By M.J. Nurenberger

ISRAEL'S POSITION

Friends of Israel suddenly have become most solicitous of its peace and happiness.

Whenever a chauvinistic Arab regime decides to play footsie with the internationally recognized sanctity of the borders of the sovereign state and in the process wounds and kills peaceful citizens, the Israelis are asked to be patient and "Christian". It sounds almost like an appeal to the Israelis to expose the other cheek or a second border for potential attackers.

It has reached a point where respected organs of international public opinion have acquired the habit of practicing a very subtle, delicate differentiation between assault and defense in the Holy Land.

* * * * *

Whenever Israelis defend themselves against terrorists or conspirators who openly proclaim their intention to destroy them, the Israeli action is called, attack and aggression. But if Shukeiry's bands decide to kill Israelis, these murders are termed, excesses. It almost reminds us of similar terms used by the defenders of antisemites in pre-World War II Europe, when well brought-up gentlemen refused to use the word, pogroms, whenever pogroms did take place.

After all, the Jews ought to know their place and look the other way.

* * * * *

For the umpteenth time, it is pertinent to remind those who are so concerned with the good name of Israel that Israelis and their friends will not be terrorized by propaganda slogans.

No one believes Israel wants conflict and war. Everyone knows certain Arab circles propagate and practice belligerence against Israel. These, candidly, are the facts. And the new generation of Israel will not fall prey to the hypocracy of some Western, ivory tower strategists in the war for the survival of the Jewish state.

In fact, some are misled by the belief that Israel is alone in its struggle; it is not. It occupies an important strategic point on the map of the world. And a country that is important in geography is also a political power.

Montreal JCC Battles for Kashrut

EXECUTIVE BOARD OF THE VAAD HA'IR

Sitting from l. to r. — Rabbi L. Kramer (Lubavitch), G. Jakobovitz (Beth Jacob), Rabbi A. Borsekowsky (Yeshiva Maor Hagola), W. Bialik (Zionist Organization), Morris Treitel (Chairman of the Executive Board), Isaac Elley, I.R. Prazoff, B.A., LL.B., and Louis Orenstein, Q.C., members of the Praesidium, Israel Cohen (Folk Shula), Rabbi A. Undersdorfer (Kolaszenberg), F. Yuman (Young Israel), J. Cohen (Hebrew Sick Benefit Assoc.), Moe F. Liebman (Adath Israel Synagogue), and Solly Urman (Young Israel of Montreal).

Standing from l. to r. — S. Waldman (Satmar), Louis Richler (United Talmud Torahs), S. Landan (Lubavitcher), Rabbi M. Rabinovitch (Yeshiva Merkaz Hatorah), Rabbi Isaac L. Hechtman (Executive Director of the Vaad), Oscar Chazan (United Talmud Torah), Benjamin Malowitzky (Mizrachi), Max Brightman (Hebrew Sick Benefit Assoc.), Israel Docks (Malbish Arunim Society), Sam C. Levine (Zionist Org. of Canada), J. Mamelak (Labor Zionist Movement), J. Shlomovitz (Russian-Polish Hebrew Sick Ben.), J. Dari (Tasher Yeshivah), and J. Deutsch (Belz).

SEE STORY PAGE 2

ESHKOL APPEALS TO THE JEWS OF NORTH AFRICA

Jerusalem (JCNS) - Levi Eshkol, Israeli Premier, last week urged members of Oded - the movement of North African Jewish intellectual youth - to press the hundreds of thousands of their co-religionists who had found haven elsewhere into settling in Israel where the State needed them.

Mr. Eshkol was addressing the first conference of the Paris-based Oded organization, held at the Hebrew University where about hundred members are studying at present. (A similar number is studying at the Haifa Technion.)

Mr. Arieh Pincus, chairman of the Jewish Agency executive, told the conference that members of Oded who had already settled in Israel had begun to make their influence felt in assisting the integration of the less educated North African immigrants.

Mr. David Ben-Gurion, the former Prime Minister, will address the conference at its closing session.

STRIKE OVER HITLER'S PICTURE

Oslo, (JCNS) - Dock workers in the Norwegian port of Stavanger last week refused to unload a German cargo ship until a picture of Hitler in the mess-room was taken down.

The captain, who pleaded ignorance about the picture, said he would throw it overboard in international waters. He was criticized in the newspaper for not throwing it into the harbor. Letters in the newspapers strongly supported the dockers.

AT TORONTO'S EITZ CHAIM DINNER — Ben Wortsman (left), dinner chairman, and Rabbi Solomon Jakobovits, guest speaker. The annual Eitz Chaim Dinner will take place Sunday evening at Torath Emeth Jewish Center.

SEE EDITORIAL PAGE 4

All The Facts

by a Special CJN reporter

THE KASHRUT CONTROVERSY IN MONTREAL
HOW IT AFFECTS CANADA'S COMMUNITY

Rabbi Isaac L. Hechtman, one of the few Canadian Rabbis ordained by the Mir Yeshiva in Poland, surrounded by the spiritual and lay leaders of Montreal Jewish community. From left to right: Isaac Eiley (Praesidium Member), Moric Treitel (Praesidium Member), Louis Shiff (Treasurer), I.R. Prazoff (Chairman, Executive Board), Rabbi Eigerman, Louis Orenstein, Q.C. (Praesidium Member), Rabbi P. Hirszprung (Rosh Beth Din D'Montreal).

The Canadian Jewish News has assigned a special staff reporter to investigate the recent kashrut controversy directly affecting the sale of meat products throughout Canada.

The Jewish Community Council of Montreal, an internationally recognized authority in the field of kashrut supervision and the only supervising body of this kind in Montreal, publicly has withdrawn its kashrut certification from Drach's Food Products Ltd., Herzl Caterers & Bakery and Reliable Poultry.

Following this unusual step, Drach's Kosher Food Products Ltd., Herzl Caterers & Bakery and Reliable Poultry--private companies --declared that they had appointed their own supervisor and intend to continue to supply the market with their products.

The Rabbinical Council of America, Montreal Region, which represents the organization of orthodox rabbis, fully endorsed the Vaad Hair's decision in this matter. In an interview with The Canadian Jewish News, it also stated that the Rabbinical Council recognizes the Jewish Community Council as the only authority in the field of kashrut in Montreal; thus it will not accept any private supervision of kashrut. Similar statements were made by other organizations as the Vaad Hair represents the totality of the organized Jewish community of Montreal in all religious matters particularly kashrut.

Among the constituent organizations of the Vaad Hair are Conservative and Orthodox congregations.

Also supporting the Vaad are all Jewish organizations from extreme right to extreme left. In fact, Montreal is the only Jewish community where the Jewish Community Council includes the ultra-orthodox groups. All Zionist and non-Zionist organizations are represented, as are the Societies and Landsmanshaften.

The Canadian Jewish News has asked Rabbi Isaac L. Hechtman, executive director of the Jewish Community Council and the Montreal Council of Orthodox Rabbis, the reasons for Council's withdrawal of its kashrut supervision from that company.

A. First, I wish to explain the meaning of kashrut supervision and certification.

Actually, it means that the Vaad is responsible for the slaughter and production of meat products, that it was performed in accordance with rabbinic law. Thus it amounts to a carte blanche regarding kashrut. This recognition is accorded only under proper conditions. The major requirement is that the establishment under supervision must handle only meat products ritually slaughtered by our own shochtim, stamped with the kosher markings of our Beth Din and under the jurisdiction of our Rabbinate.

Q. What is wrong with imported meat from outside Montreal?

A. The Jewish Community Council of Montreal and its rabbinate not only are an organization directed by Halakha (Jewish religious code) but also a law enforcing agency. Kashrut supervision and certification is a most difficult task because only the official kosher stamp denotes the difference between kosher and non-kosher meat or meat products. Therefore there are a number of codes of markings known only to the rabbinate and its staff of supervisors. How can our supervisor identify the kashrut of meat if it is imported from outside Montreal? Can we establish the kosher markings of the various Jewish communities throughout the continent? What about Australia and New Zealand?

2. Even were there a continent-wide kosher marking symbol, the Vaad still would not be able to assume the koshrut responsibility of rabbis in various communities on the continent since we in Montreal have a standard of kashrut acceptable to all observant Jews including the ultra-orthodox who unquestionably have accepted our system of kashrut. They most definitely would question the reliability of certain kashrut setups in a number of Jewish communities in America. It would mean that the Vaad would have to create categories of kashrut some of which would be accepted to us while others would not.

3. Here is an exact explanation of shechita and b'dika (ritual and post-slaughter examination of the animal). The ritual slaughter of cattle is a highly specialized function. It requires that the shochet be not only known for his piety but he should be able to concentrate, to possess acute manual dexterity down to his fingernails. In this complicated operation, it is the shochet who can determine whether the shechita was performed properly, that there was no split-second delay during the shechita, that there was no pressing of the chalef (knife) during the shechita and that the chalef did not have the minutest nick--since all these render the cattle treifa (non-kosher).

Therefore it stands to reason that the shochet can fulfill his most sensitive task only when he is independent and not employed by the packing company or by the manufacturer; otherwise we submit that his concentration and sensitivity may be impaired. Thus it is quite logical that economical independence of the shochet is most important so far as kashrut is concerned.

For these reasons the Vaad cannot assume responsibility for the kashrut of meat imported into the city.

The idea of a butcher or manufacturer setting up his own kashrut system by engaging his own rabbi or shochet is not acceptable to Montreal Jewry.

Q. Often I am asked what the need is for the shochet's post-slaughter examination of the cattle since there is a veterinary examination on the spot.

A. Treifa is not only when the animal is inflicted with a disease like tuberculosis or cancer but, even if there are symptoms that might have killed the animal within twelve months, Halakha declares it unfit for kosher consumption.

Q. What is the Vaad and what are its activities?

A. The Vaad is the representative of Montreal Jewry. Its task is to perform what the individual Jew is in no position to do. So far as our activities are concerned, I should divide them into two parts: regular daily activities; special achievements. These activities include:

1. The MK kashrut department: only after a product is investigated by our consulting chemist, Dr. H. Biberfeld, it then is approved by the rabbinate.

2. Beth Din D'Montreal: the official rabbinic body which deals with matters of divorce, Chalitza, Din Torahs, etc.

3. Mishpat Hashalom, Jewish Arbitration Court: which consists of a rabbi, an advocate and a businessman.

4. Family counseling.

5. Publications: The Vaad publishes brochures dealing with religious subjects and a quarterly, The Voice of the Vaad.

6. Education department: twenty percent of our income is allocated towards educational institutions of Montreal on a per capita basis.

Special achievements: we have established kashrut supervision in Jewish public institutions (Jewish General Hospital, Jewish Hospital of Hope, Maimonides Hospital for the Aged, Jewish Convalescent Hospital in Chomeday, practically all summer camps where permanent mashgichim are placed by the Vaad, the YMHA, Hillel, DeSola Club).

We also have arrangements with a number of non-Jewish hospitals so that every Jew receives kosher meat dinners upon request.

Almost all Jewish functions in hotels are under the supervision of the Jewish Community Council. Our latest achievement is a strictly kosher restaurant in Expo 67.

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PUBLIC ANNOUNCEMENT
The Rabbinical Council of America, Montreal Region, advises the Jewish community that in order to preserve Kashrut in our community there must be only one supervising body of Kashrut, and this body is the Jewish Community Council of Montreal (Vaad Ha'ir). The R.C.A. does not recognize the supervision of any other person or organization.
RABBINICAL COUNCIL OF AMERICA
Rabbi I. Rosner, President
Rabbi M. Zeitz, Secretary

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Beth Rivkah Academy
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Jewish Public Library
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Rabbinical College of Can. (Lubavitch)
Yeshivah "Merkaz Hatorah"
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Organizations

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Labor Zionist Movement
Labor Zionist Farband - City Committee
Zhitlowsky Branch
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Secretary "Public Relations Committee"
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German-Jewish Minister In Warning To Neo-Nazis

Duesseldorf, (JCNS) - The judiciary in the West German State of North Rhine-Westphalia would not be inactive if material which incited hatred against the Jews was published, Dr. Josef Neuberger, newly appointed Jewish Minister of Justice, said here last week.

In the Minister's view, some extremist publications had overstepped the limits of legality and there would be closer supervision in the future.

He revealed that he had asked the Duesseldorf public prosecutor to inquire whether two locally sold long-playing records, containing Nazi newscasts and orders of the day, were glorifying Nazism.

Dr. Neuberger also announced that the State judiciary would settle so quickly as possible proceedings against Nazi criminals. About 10,000 suspects were under investigation.

The central Dortmund agency for the investigation of Nazi crime was conducting inquiries into the activities of about 8,500 persons suspected of Nazi murders abroad and another 1,000 were under investigation by the Cologne agency in respect of crimes in concentration camps.

Between the end of the war and the beginning of 1965, there had been legal proceedings in the State against 10,304 persons. Of these, 2,122 had been sentenced. Proceedings were dropped against the remainder because of insufficient evidence.

REFUSE TO PROSECUTE PROFESSOR VIALON

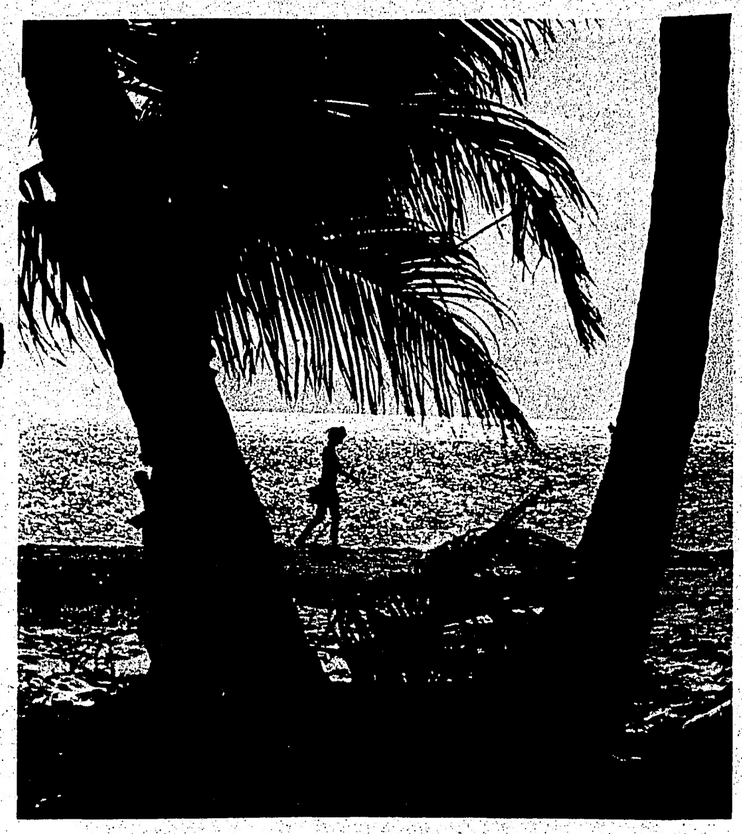
Bonn, (JCNS) - There can be no decision whether to prosecute Professor Dr. Friedrich Karl Vialon, former State Secretary at the Ministry of Economic Co-operation, until the public prosecutors in Coblenz and Bonn had ended their inquiries into his wartime activities.

This is the West German Government's reply to a question by the Social Democratic Party which also inquired whether it was true that Vialon had been responsible for the seizure and disposal of Jewish property and labor in Western Russia during the war.

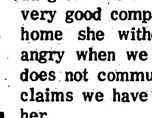
Vialon, who was in charge of the financial department of the Nazi Commissioner's headquarters in Riga between 1942 and 1944, retired prematurely when the new West German Government of Herr Kiesinger was formed last month.

The Hagen public prosecutor has appealed against the verdict of a war crimes trial last month, in which five former members of the staff of the Nazi concentration camp at Sobibor, near Lublin, Poland, were acquitted and six others jailed.

One was sentenced to life imprisonment, five to terms of between eight and three years.



THE SUNLIT SEA AND SANDY BEACH OF MIAMI.–A solitary bather finds the right spot – in January.



HUMAN RELATIONS

THE 18 YEAR OLD DAUGHTER

DR. ROSE N. FRANZBLAU

Question: We have an 18-year-old daughter who is attractive, intelligent and very good company with her friends. At home she withdraws to her room, is angry when we come in to see her and does not communicate much with us. She claims we have nothing in common with her.

We would like to enjoy a better relationship with her, but cannot seem to reach her. We are kind, pleasant and, we believe, understanding parents. We think we do our best but to no avail.

She is attending college where she is doing very well, and has begun to see a young man quite steadily.

We have a younger girl who is lovable, kind and easy to live with. Why the difference?

Answer: At home, a youngster will express feelings about herself and fears about the future that she finds it hard or impossible to keep within herself or to live with. There, she can even take the chance of letting them come out in unacceptable or provocative behavior.

Every youngster, while wanting and needing to grow up and away from the family, still feels somewhat guilty for wanting to leave the people who did so much for her.

It makes it easier for the children to leave if they become hostile and critical of the family. By rebellious acts and misconduct, they ask for punishment. They then use the punishment to justify their behavior.

It is wrong to leave a good and loving parent, but it becomes right to want to leave a parent who is mean. In the hostility against the parent, there is also a contributing element of guilt and anger with themselves for still wanting to take everything that the parents have to give, while diverting all their feelings of love and affection to people on the outside.

By a withdrawal to her own lair, an adolescent girl tells her family that she wants her privacy respected, just as she was once taught to stay out of her parents' room and to respect their privacy. In a sense, too, this is a form of testing.

The young person wants to find out whether her parents practice what they preach and whether what they have taught her will really make her more attractive and desirable to others.

Sometimes the older child waits for the time when she is stronger and more independent to get even with the parents for having favored a younger sibling and for having put her, the firstborn, into second place. By her hostile behavior, she now tells them how rejected this made her feel. She withdraws, challenging them to pursue or woo her, and thus affirm how much she is really loved and wanted.

But a parent who wants the child to return to a loving home relationship on an adult level cannot compete with her daughter's friends as if they were all siblings fighting for the child's attention. Neither may a father regard his daughter's boy friends as rival suitors. This in itself is enough to make the youngster withdraw and stop communicating with her parents.

Your approval of your daughter's friends and activities will put her less on the defensive, and will then make her behave less offensively to you. She expresses her guilt by acting hurt and showing hostility to you. Instead of showing your hurt through recrimination, resume communication with her, telling her about what you are doing and enjoying.

When she is made to feel that what she is and does brings pleasure and joy to her parents, she will behave like the attractive, intelligent human being she is at home, too.

Hebrew paper read in Russia

New York, - (JCNS) "Kol Ha'am," the Israeli Communist Party daily, is helping to spread the Hebrew language in the Soviet Union thanks to a subsidy from Brit Ivrit Olamit, (Hebrew World Movement), Dr. Arieh Tartakower, the chairman of the organization and the head of the World Jewish Congress' Israeli branch.

The movement, he said, had been able to penetrate Iron Curtain countries. He disclosed that he met recently Mr. Moshe Sneh, the editor of "Kol Ha'am" and made a deal with the paper to propagate Hebrew in the Soviet Union. The paper was being sold there in thousands of copies, he added.

When asked how much money he had given, Mr. Tartakower replied: "Not very much – how much does it cost to print extra copies?" The deal was used to illustrate how the movement works even "in the most unbelievable places".

Mr. Tartakower also said that during a recent conversation with the Sviet Ambassador to Israel, he asked if Moscow would allow the establishment of Hebrew schools there. The Ambassador had assured him, Dr. Tartakower said, that the Soviet authorities would make no difficulties if the initiative came from Russian Jews themselves and not from abroad.

El Al Plan TO ATTRACT THE YOUNG TO ISRAEL

London, (JCNS) - El Al representatives from Western and Northern Europe held meetings in London last week with Mr. Moshe Carmel, Israeli Minister of Transport, and M. Ben-Ari, the airline's commercial vice-president.

The object of the meeting was to formulate plans to build up tourist traffic to Israel from Europe.

Mr. Carmel said that Israel particularly was anxious to increase incentive tours for employees in factories and industry, and also affinity tours by professional and other groups.

From next October special cheap rates will be offered to such groups for the winter period - these provide for a maximum stay of seven nights and a minimum stay of three nights.

Special efforts also will be made to attract pilgrims and young people from Europe for holidays on kibbutzim. A big promotion campaign will be undertaken to emphasise Israel's attractions as a tourist center.

Mr. Carmel said that important new plans had been prepared for Israeli airports to cope with the increased traffic expected in the supersonic age. This would provide, inter alia, for a new international runway longer than the one at present in use. Because of the noise problem, it would be situated in the undeveloped area between Bat Yam, Holon and Richon-le-Zion.

A new air terminal is being planned between Richon-le-Zion and Bat Yam which will be completed in 1973 or 1974. Until this is ready, the existing terminal at Lydda will be adapted to meet the needs of the future.

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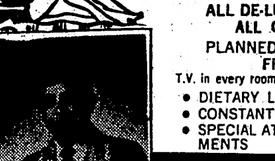

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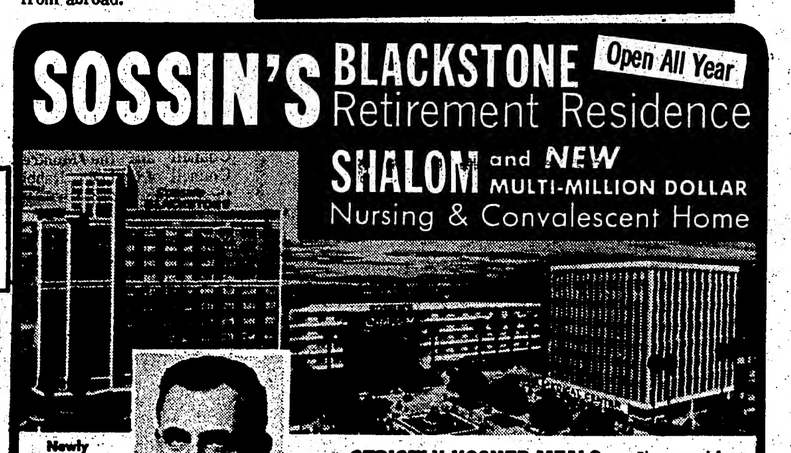

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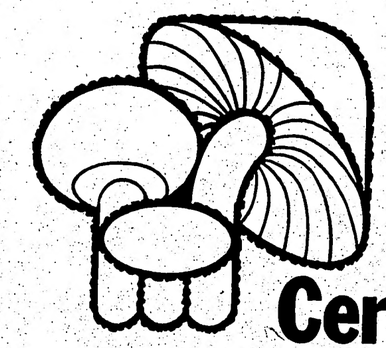

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Abendzeitung. München

Von Thadden's NPD viewed by German newspaper cartoonist.
NPD–Neo–Nazis: Elect NPD! We forgot everything; We learned nothing...

Eitz Chaim Dinner

IMPORTANT GATHERING

Toronto's Eitz Chaim annual dinner this coming Sunday will feature for the first time as its guest speaker a former principal, an educator of renown, Rabbi Solomon Jakobovits.

We believe this innovation in a program of an institution such as Eitz Chaim worthy of emulation. For who in our Jewish educational system in North America has the experience, the intimate knowledge and the vision of the Jewish day school if not those who guide its destiny?

At the same time, the dinner will honor the women who for decades have been the most loyal workers for Eitz Chaim, one of North America's most honored institutions of Jewish learning, the alma mater of some of our most outstanding citizens.

We predict this year's Eitz Chaim event will be unusual in every respect and unusual in its attendance.

First in Bonds Sale

TORONTO'S RECORD

Toronto's Jewish community will record with pride the statement by the State of Israel Bonds leadership at the conclusion of this year's drive.

According to official information, close to two million dollars cash already has been forwarded to Israel — a record achievement. This proves that the Toronto community realizes at this moment its obligation to consolidate economically the Jewish state while the citizens of Israel make enormous sacrifices in the area of the defense of their country.

At this time, the survival of Israel is not a problem for Jews only. Every attack against a country in the Middle East may provoke an international flareup. And, of course, Jews the world over realize that the economic defense of the most important democratic outpost in the Middle East affects them also as citizens of the world interested in international democracy in peace and as Jews.

When delegates of Toronto's Jewish community participate in the March conference with David Ben Gurion in Miami, to review the progress of the Bond campaign, they certainly will be happy to hear that Toronto's contribution has helped secure important economic positions in the Jewish state.

Controversary in Montreal

KASHRUT - BUT HOW?

The controversy surrounding the kashrut problem in Montreal is more than a local Quebec issue, even more than a national Canadian Jewish problem. When a butcher or kosher products manufacturer rejects the supervision of a community controled institution and appoints his own supervisor, he sets a precedent which the total community must denounce with vigor and determination.

A dairy firm cannot appoint its own inspector; nor can a meat packing corporation suggest to the authorities who should check the hygienic conditions in its plant. Such example would make a farce of public control of any industry effecting the health of the general community.

We do not question the personal integrity of those in Montreal who have denounced the kashrut supervision of the Jewish Community Council there. They may be upright citizens and well meaning. Yet a self-respecting community never will allow a private individual to be his own controller of kashrut operations.

The Rabbinical Council of America, Montreal region, in issuing a statement this week, declared that it exclusively recognizes the jurisdiction of the rabbinical tribunal of the Jewish Community Council there in matters pertaining to kashrut. Rightly the Rabbinical Council cautions the community against anarchy in the field of kashrut.

Outside Israel, Montreal has the most efficiently organized community kashrut supervision apparatus in the Jewish Community Council. This institution will be defended by the entire community irrelevant of political, ideological or religious convictions.

The Lighter Side

THE ECCLESIASTIC HEAD

The traditional New Year's Levée of the Governor-General this year had been postponed for Her Majesty's representative here was counseled by his physicians not to undertake such an engagement for reasons of health.

This news was singled out for appearance in the confidential report of the Canadian Jewish Congress internal bulletin known as I.O.I. because the chairman of the Religious Affairs Committee received a communication to this effect.

Had the chairman of this committee not received this formal announcement, God forbid, readers of the confidential I.O.I. would have had to satisfy themselves with the news as it appeared in the daily press.

According to this bulletin of December 23, 1966, the chairman of this committee is Rabbi Zambrowsky, the administrative chairman of a Zionist group here.

For those who may not recall the traditional meaning of the term, Levée, may we be permitted to mention that the word stems from the Versailles Palace when the French king got up and during the process of dressing received visitors?

En passant, this I.O.I. confidential bulletin informs us that the same Rabbi Zambrowsky, chairman of the CJC religious affairs committee, recently was "recognized as the ecclesiastic head of the Jewish faith in Canada on State occasions." In plain English, the Jewish community has been "recognized" as a church group and this "church", of course, requires an "ecclesiastic" leader.

In fact, the I.O.I. informs us, Rabbi Zambrowsky seems to take this "recognition" very seriously for in the royal tradition of Levée, he deigned to "convey New Year sentiments to the Governor-General in writing."

We resent very much the fact that such an important appointment as that of the ecclesiastic head of the Jewish faith is kept secret and relayed only to the readers of the internal CJC bulletin. Why shouldn't the Jewish community know that it has reached the point where it finally has a Chief Rabbi, "recognized"?

So far as we know, at this moment, outside Israel, only Roumania has a recognized chief rabbi.

However, if we do have a chief rabbi, why aren't we told by whom he was elected — by the Conservatives, the Orthodox, the Reform? And by whom was he recognized? By the Government of Canada? Does the Canadian government appoint ecclesiastic heads?

What or which ecclesiastic head made up this story?

A Jewish Parable

MY LIFE

by S.Y. Agnon

Our Sages of blessed memory have said that we must not enjoy any pleasure in this world without reciting a blessing. If we eat any food, or drink any beverage, we must recite a blessing over them before and after. If we breathe the scent of goodly grass, the fragrance of spices, the aroma of goodly fruits, we pronounce a blessing over the pleasure. The same applies to the pleasures of sight: When we see the sun in the Great Cycle of the Zodiac in the month of Nissan, or the trees first bursting into blossom in the spring, or any sturdy and beautiful trees, we pronounce a blessing. And the same applies to the pleasures of the ear.

It is through you, dear sirs, that one of the blessings concerned with hearing has come my way. It happened when the Swedish Charge d'Affaires came and brought me the tidings that the Swedish Academy has bestowed the Nobel Prize upon me. Then I recited in full the blessing that is enjoined upon one who hears good tidings for himself or others: Blessed be He who is good and doeth good", "Good", in that the good God put it into the hearts of the sages of the illustrious Academy to bestow that great and esteemed Prize upon an author who writes in the Sacred Tongue; "Who doeth good", in that He favoured me by causing them to choose me. And now that I have come here, I will recite one blessing more, as enjoined upon him who beholds a monarch: "Blessed art Thou, O Lord, our God, King of the Universe, Who hast given of Thy glory to a king of flesh and blood". Over you, too, distinguished sages of the Academy I say the prescribed blessing: "Blessed be He Who has given of his wisdom to flesh and blood".

* * * *

It is said in the Talmud (Tractate Sanhedrin 23a): "In Jerusalem, the men of discrimination did not sit down to dine in company until they knew who their companions were to be"; so I will now tell you who am I, whom you have agreed to have at your table.

* * * *

As a result of the historic catastrophe in which Titus of Rome destroyed Jerusalem and Israel was exiled from its land, I was born in one of the cities of the Exile.

But always I regarded myself as one who was born in Jerusalem. In dream, in a vision of the night, I saw myself standing with my brother-Levites in the Holy Temple, singing with them the songs of David, King of Israel, melodies such as no ear has heard since the day our city was destroyed and its people went into exile. I suspect that the angels in charge of the Shrine of Music, fearful lest I sing in wakefulness what I had sung in dream, made me forget by day what I had sung at night; for if my brethren, the sons of my people, were to hear, they would be unable to bear their grief over the happiness they have lost.

To console me for having prevented me from singing with my mouth, they enabled me to compose songs in writing.

I belong to the Tribe of Levi; my forebears and I are of the minstrels that were in the Temple, and there is a tradition in my father's family that we are of the lineage of the Prophet Samuel, whose name I bear.

I was five years old when I wrote my first song. It was out of longing for my father that I wrote it. It happened that my father, of blessed memory, went away on business. I was overcome with longing for him and I made a song. After that I made many songs, but nothing has remained of them. My father's house, where I left a roomful of writings, was burned down in the First World War, and all I had left there was burned with it. The young artisans, tailors and shoe-makers who used to sing my songs at their work were killed in the First World War -- and of those who were not killed in the War, some were buried alive with their sisters in the pits they dug for themselves by order of the enemy, and most were burned in the crematoria of Auschwitz together with their sisters, who had adorned our town with their beauty and sung my songs with their sweet voices.

The fate of the singers who, like my songs, went up in flame was also the fate of the books which I later made. All of them went up in flame to Heaven together in a fire which broke out one night at my home in Bad Homburg as I lay ill in hospital. Among the books that were burned was a large novel of some 700 pages, the first part of which the publisher had announced he was about to bring out. Together with this novel, called Eternal Life, was burned everything I had written since the day I had gone into exile from the Land of Israel, including a book I had written together with Martin Buber, besides four-thousand Hebrew books, most of which had come down to me from my forebears and some of which I had bought with money set aside from my daily bread.

* * * *

I said, "since the day I had gone into exile from the Land of Israel," but I have not yet related that I had dwelt in the Land of Israel. Of this I will now speak.

* * * *

At the age of 19-and-a-half I went up to the Land of Israel to till its soil and live by the labour of my hands. As I did not find work, I sought my livelihood elsewhere. I was appointed Secretary of the Hovevei Zion (Lovers of Zion) Society, and Secretary of the Palestine Council -- which was a kind of parliament-on-the-way -- and I was also the first Secretary of the voluntary Jewish Magistrate's Court. Through these offices it was my privilege to get to know every Jewish person, and those whom I did not come to know through these offices I came to know through love and a desire to know my brethren, the members of my people. It is almost certain that in those years there was not a man, woman or infant in the Land of Israel whom I did not know.

After all my possessions had been burned, God gave me the wisdom to return to Jerusalem. I returned to Jerusalem, and it is by virtue of Jerusalem that I have written all that God has put into my heart and into my pen. I have also made a book about the Giving of the Torah, and a book on the Days of Awe, and a book on the books of Israel that have been written since the day the Torah was given to Israel.

Since my return to the Land of Israel, I have left it twice; once in connection with the printing of my books by the late Salman Schocken, and once I travelled to Sweden and Norway. Their great poets had implanted love and admiration for their countries in my heart, and I decided to go and see them. Now I have come a third time, to receive your blessing, sages of the Academy.

* * * *

During the time I dwelt in Jerusalem, I have written big stories and small. Some have been printed, most I still have in manuscript.

* * * *

I have already told how my first songs came out of longing for my father. The beginnings of my studies also came to me from my father, as well as from the Rabbinical Judge of our town. But they were preceded by three tutors under whom I studied, one after the other, from the time I was three-and-a-half till I turned eight-and-a-half.

Who were my mentors in poetry and literature? That is a matter of opinion. Some see in my books the influences of authors whose names, in my ignorance, I have not even heard, while others see the influences of poets whose names I have heard but whose writings I have not read. And what is my opinion? From whom did I receive nurture? Not every man remembers the name of the cow which supplied him with each drop of milk he has drunk. But in order not to leave you totally in the dark, I will try to clarify from whom I received whatever I have received.

First and foremost, there are the Sacred Scriptures, from which I learned how to combine letters. Then there are the Mishna and the Talmud and the Midrashim and Rashi's commentary on the Torah. After these come the Poskim -- the later explicators of Talmudic Law -- and our sacred poets and the medieval sages, led by our Master Rabbi Moses, son of Maimon, known as Maimonides, of blessed memory.

When I first began to combine letters other than Hebrew, I read every book in German that came my way, and from these I certainly received according to the nature of my soul. As time is short, I shall not compile a bibliography or mention any names. Why, then, did I list the Jewish books? Because it is they that gave me my foundations. And my heart tells me that it is they who recommended that I be honoured with the Nobel Prize.

There is another kind of influence, which I have received from every man, every woman, every child I have encountered along my way, both Jews and non-Jews. People's talk and the stories they tell have been engraved on my heart, and some of them have come up into my pen. It has been the same way with the spectacles of nature. The Dead Sea, which I used to see every morning at sunrise from the roof of my house, the Arnon Brook in which I used to bathe, the nights I used to spend with devout and pious men at midnight, beside the Wailing Wall -- nights which gave me eyes to see the land of the Blessed Holy One, which He gave us, and the city in which He established His Name.

Lest I slight any creature, I must also mention the domestic animals, the beasts and birds from whom I have learned. Job said long ago (35:11): "Who teacheth us more than the beasts of the earth, And maketh us wiser than the fowls of heaven?" Some of what I have learned from them I have written in my books, but I fear that I have not learned as much as I should have done, for when I hear a dog bark, or a bird twitter, or a cock crow, I do not know whether they are thanking me for all I have told of them or whether they are calling me to account.

* * * *

Before I conclude my remarks, I will say one more thing. If I have praised myself too much, it is for your sake that I have done so, in order to reassure you for having cast your eyes on me. For myself, I am very small indeed in my own eyes. Never in all my life have I forgotten the Psalm in which David said (131): "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me." If I am proud of anything, it is that I have been granted the privilege of living in the land which God promised our forefathers to give us, as it is written (Ezekiel 37:25): "And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever."

Before concluding, I would say a brief prayer: He Who giveth wisdom unto the wise and salvation unto kings, may He increase your wisdom beyond measure and exalt your Sovereign. In his days and in ours may Judah be redeemed and Israel dwell in safety. May a redeemer come to Zion, may the earth be filled with knowledge and eternal joy for all who dwell therein, and may they enjoy much peace. May all this be God's will. Amen.

(Copyright The Nobel Institute)

SHMUEL YOSEF AGNON
Israeli novelist and great epic writer of modern Hebrew literature, Nobel Prize 1966.

Opinions

THERE'S KOSHER ...AND KOSHER

New York, (JCNS) - The Igud Harabbanim - the Rabbinical Alliance of America - which has been sharply critical of other Orthodox rabbis for their tolerant attitude towards Conservative and Liberal rabbis, now has threatened to cross swords with the ultra-Orthodox, though for different reasons.

The new battle towards which the Rabbinical Alliance is heading concerns "glatt kosher" (strictly kosher) products and the monopoly exercised over their supervision. At its winter conference here, it was decided to set up a commission to look into the matter and suggest how to correct alleged abuses.

Most of the kosher products sold in America carry the "UO" seal of approval of the Union of Orthodox Jewish Congregations of America.

No one has questioned the kashrut of the "UO" products but the ultra-Orthodox prefer to have their own supervisors and their own brand of kashrut - "glatt kosher"

The Rabbinical Alliance is seeking now a foothold in this sector of kashrut although it would not be opposed to a toehold, or better, in the "UO" field as well.

The Igud Harabbanim's investigating commission was not asked to consider the organization's entering the "glatt kosher" field. It was charged merely with looking into the high prices and low quality of "glatt kosher" products and the monopoly in their supervision.

A symposium on the matter was held at the winter conference of the Igud, led by Rabbi Meyer Bilitsky, who asked why one had to pay so much for a jar of "glatt kosher" sauerkraut when the same product was available, without the rabbinical seal, for half that price.

The Igud Harabbanim has "several hundred" members, according to its president, Rabbi Abraham B. Hecht, and they are in the main products of European yeshivot or their counterparts in America.

HAMBURG SENATOR PROTESTS

Hamburg, (JCNS) - Herr Heinz Ruhnau, Hamburg's senator for internal affairs, has protested against the publication of a large advertisement for the West German armed forces in "Deutsche Nachrichten", the weekly official organ of the extremist National Democratic Party.

Democratic people could not understand why this journal was being supported by the German taxpayers' money, he said in a telegram to Dr. Gerhard Schroeder, the Defence Minister.

The senator said that the organ indulged in anti-democratic "hatemongering" and each issue proved that its publishers differed only slightly from the ruling elements in Germany's darkest period.

LETTERS TO THE EDITOR

Column will be resumed next week.

Sermon of the week

AGE AND YOUTH

When Moses gave his immortal answer to Pharaoh, "We will go with our young and with our old", he spoke not only to the contemporary king of Egypt but to all men in all generations throughout the world. National survival, cultural continuity, the transmission of a religious tradition or a spiritual heritage is possible only on the basis of the unity of the ages, the solidarity in outlook and resolve of both young and old.

Notwithstanding its inherent magnificence, the Mosaic dictum bristles with difficulties. Can Age and Youth ever bridge the historic gap between them? In truth complete identity is impossible. It is the Creator's will that each generation should occupy a different stage in the ever-unfolding panorama of human evolution. Otherwise there would be no need for the never-ending process of death and birth; one generation would suffice. The fossilised type of mind, which seeks to re-create dead worlds, is actually flying in the face of Providence.

Even more foolish and dangerous is the superstition held in certain other quarters that the inexperience of youth is to be equated with ultimate wisdom; or the belief that history marches in a straight line, without any reactionary regressions. These persons do not seem to realise that the chronologically later Dark Ages were no improvement on the age of Socrates, Plato and Aristotle; they seem to forget that Hitler came after Lessing.

Neither Age nor Youth has a monopoly of truth. But there are periods when the generations became integrated by a single, invincible purpose. At such times, the nation or the race or the religious community reaches new heights of understanding and achievement. This happens because the only factor that can enable the old and the young to strive in unison is a cause rooted in eternal values, values that transcend chronological time, values that belong to all the generations. Freedom, justice and faith in God are such values. Hence Moses could proclaim with prophetic conviction that young and old would participate in the Exodus.

Our great lawgiver's imperishable statement also contains the key to Jewish education. Judaism is a tradition that must be transmitted from generation to generation, if the Jewish people is to live. But to be effective, this heritage must be bequeathed in depth; a mere skimming of the ceremonial surface, or a superficial type of education, will not give us heroic heirs but only assimilationist quislings.

Above all, we must inculcate in our children the abiding truths of Judaism that belong to all the ages. Given these, our youth will not shirk the sacrifices essential to Jewish survival. They may not honour a half-hearted faith based on meaningless rituals; but for the Torah's sublime teachings our youth in the future, as in the past, will give their all, their very lives.

The great tragedy of the modern diaspora is that all too often we transmit too little, to too few, of the traditions that have only minor value. But if we make our religious education the channel for Israel's eternal truths, we shall once again be able to declare with Mosaic certitude: "We will go with our young and with our old".

CIVIL COURTS TO DEAL WITH DIVORCES

Jerusalem, (JCNS) - Israel's civil courts soon may be asked to deal with divorce cases between spouses of different faiths, the Minister of Justice, Mr. Yaacov Shapiro of Mapai, told the Knesset. He said his Ministry was drafting a Bill on the matter to be presented to the House. The Minister for Religious Affairs, Dr. Zerah Warhaftig, endorses the new Bill in principle, he added.

The president of the Israel Supreme Court recently indicated that the Knesset should fill the gap in the law. At present, only religious courts had jurisdiction in divorce for members of their respective communities, leaving members of mixed marriages without any recourse.

On Our Education Front

107 STUDENTS TO GRADUATE ASSOCIATED

One hundred-seven students will receive diplomas at a joint graduation ceremony of the Community Hebrew Academy of Toronto and the Junior Day High School on Sunday evening, January 22nd, in the school auditorium of the Associated Hebrew Schools, 3630 Bathurst Street.

Grade 13 of the Community Hebrew Academy is composed of twelve students who have completed thirteen years of intensive Jewish and general Day School education on the elementary and high school level and have fulfilled all requirements for senior matriculation. All except one now attend the University of Toronto; Marshall Devor is at Princeton University.

Grade 12 of the Community Hebrew Academy comprises sixteen graduates who have met their junior matriculation requirements and have received twelve years of Jewish and general Day School education.

Grade 9 of the Junior Day High School at Associated has eighty students who have completed nine years of elementary and Junior Day High School.

The Community Hebrew Academy, the senior day high school including grades ten through thirteen and sponsored by the United Jewish Welfare Fund through the Bureau of Jewish Education, has a student body of close to one hundred. The majority are graduates of the Associated Junior Day High School.

The level of general scholarship attained by students of the Academy is attested to by the disproportionately high number of university scholarships won by its graduates, a number of whom attend institutions of higher Jewish learning such as Hebrew University of Jerusalem, Bar Ilan University in Ramat Gan, Yeshiva University of New York, Toronto Midrash L'Morim.

Some of the graduates assist in the conducting of Sabbath services and are active in synagogue youth groups and Hillel.

Among those addressing the guests at the graduation will be Joseph Levine, president of Associated and chairman of the Academy curriculum committee, Samuel J. Sable, president of the Community Hebrew Academy, Harold L. Dessen, chairman of the Board of Education of Associated, Mrs. Balfoura Gordon, chairman of the general studies department, J. Barney Goldhar, chairman, scholarships and awards committee.

Others participating will be Dr. Joseph Diamond, executive vice president of the Bureau of Jewish Education, Wilfred Gordon, Q.C., immediate past president of the Community Hebrew Academy, Jack D. Pearlstein, Q.C., president, Bureau of Jewish Education, Consul Gabriel Lurie, David Newman, Q.C., chairman, executive of Associated, Principals J. Burke and S. Burack.

A number of scholarships and awards for excellence will be distributed.

Former students of the Day School who recently have been granted bursaries by Associated are: Merle Benjamin, now attending Hebrew University of Jerusalem, who has received the Nathan and Irving Wilson Award in memory of Arthur and Eva Wilson; Daniel Izenberg, at Brandeis University, who has received the Nathan and Lily Silver Award in honor of their son Shoel; Irving Donsky, at Ner Israel Yeshiva in Baltimore, a recipient of the J. Barney and Pauline Goldhar Award; Murray Applebaum, at Hebrew University, who has received the Harry Devor and Rachel Brown Memorial Awards.

Valedictory addresses for the Community Hebrew Academy will be delivered by Mark Lapidus, in Hebrew, and Mark Okrent, in English; for the Junior High School of Associated, David Teitel will speak in Hebrew and Naomi Schild in English.

Cantor Zvee Aroni of Beth Emeth Bais Yehuda Congregation will render liturgical selections. The school Band will perform under the direction of Mr. R.W. Oades.

The following grade 13 students will receive diplomas: Marshall Devor; Irving Goldfein; Hymie Goodman; Harvey Hirsh; Cynthia Kohn; Mark Lapidus; Gary Mansfield; Charles Markin; Mark Okrent; Irving Reinstein; Earl Schwartz; Ira Teich.

Grade 12 students of the Academy who will receive junior matriculation are: Frances Good; Martin Greengarten; Lorne Greenspan; Frieda Jacobowitz; Sheldon Lerman; Miriam Reich; Sarah Reich; Sandra Roth; Susan Scyzoryk; Zevi Shainhouse; Arnold Shane; Mark Shapiro; Janice Starkman; Barbara Sugar; Lorne Temes; Martin Wolfe.

HEAD BOY – Benjy Hecht, son of Harry Hecht of 168 O'Connor Street, Ottawa, who was elected Head Boy of Hillel Academy (Central).

TORONTO SYNAGOGUES

APPOINTMENT

Heinz Warschauer, director of education of Holy Blossom Temple, has been appointed to the Joint Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis. Rabbi Roland B. Gittelsohn of Boston is chairman of the Commission.

PARENT-TEACHER NITE

Parents and teachers of Holy Blossom will meet on Thursday evening, February 9th.

BREAKFAST

Coming Sunday after morning services at 8:30, Torath Emeth will have a breakfast with participation of members of other Orthodox synagogues. Community planning and cooperation will be discussed.

Rabbi N. Rubinovitch of Clanton Park Synagogue will speak on: What Makes the Jew Tick.

GROUP MET

Young Couples Group of Torath Emeth met recently at the home of Mr. and Mrs. M. Zeifman. Dr. J. Caplan, psychiatrist, discussed: Psychiatry and the Jews.

LECTURE SERIES

Clanton Park Synagogue commences its bi-weekly winter lecture series on Monday, January 16th. First topic is, How Reliable is our Tradition? Subsequent themes are: The New Morality; Does Prayer Help?; Goals of Jewish Education; Does Religious Practice Become Outmoded?; Religion in the State of Israel.

All discussions will be conducted by Rabbi Dr. N.L. Rabinovitch.

PARENT-TEACHER MEET

B'nai Israel Beth David Religious School will have its annual parent-teacher meeting on Monday, January 30th, 8:30 p.m. Guest speaker will be Rabbi Benjamin Friedberg of Ottawa's Agudath Israel Congregation.

DIALOGUE

The Jewish-Christian Dialogue 1967, Church and Synagogue, will be presented coming Thursday evening, January 19th, at B'nai Israel Beth David. Participating will be members of the Congregation and the Anglican community of Toronto, following an introductory briefing by Rev. Roland de Corneille and Rabbi Albert Pappenheim.

CLUB MEETING

Brotherhood Breakfast Club of Shaarei Shomayim Synagogue will meet coming Sunday morning, January 15th. Richard J. Dols, Vice Consul of the United States, will discuss: Vietnam.

LEAVES FOR ISRAEL

Ephraim Evan, Israeli representative of Betar, Zionist Revisionist youth movement, has returned to Israel after two years in Canada. While here, he took an active part in Betar camps and leadership seminars; he participated in the Zionist Youth Council and worked closely with the Youth and Chalutziyut Department of the Jewish Agency.

Mr. Munk presented Mr. Evan with gifts in the name of the Jabotinsky family, Zvi Neuwirth in the name of Betar Montreal and Maoz Toronto in the name of Betar Canada.

ONEG SHABBAT

Torath Emeth Jewish Center will have an Oneg Shabbat tonight, Friday, January 13th, 8:30 p.m.

Rabbi J. Frankel, director of the Jewish Public Library, will discuss: Netzach Israel - Israel Eternal.

SOVIET UNION MAY OPEN JEWISH SUNDAY SCHOOLS

New York, (JCNS) - According to unconfirmed reports here, the Soviet Union may open soon Sunday schools for Jewish children whose parents want them to learn Yiddish. It is believed the move is due to recent world-wide pressure on the plight of Soviet Jewry.

Canada's First French Rabbi

Welcomes Rabbi of Canada's French speaking community. From left to right: Rabbi Pinchas Hirszprung, Rosh Beth Din (President of Rabbinical Council of Montreal) and Rabbi Dr. David Feuerwerker formerly Chief Rabbi of Lyons, France, hero of the French Resistance and former Chaplain of the French Armed Forces.

Rabbi Feuerwerker also is Professor of Social Sciences at Université de Montréal.

ANNUAL GRADUATION EXERCISES

of

THE COMMUNITY HEBREW ACADEMY OF TORONTO
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jointly with
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of

THE ASSOCIATED HEBREW SCHOOLS

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7:45 P.M.

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Presentation of Diplomas
Distribution of Awards
Musical Interlude
School Band
Valedictories

Reception following

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THESE CHILDREN FOUND PARENTS THROUGH THE ADOPTION SERVICES OF ONTARIO

Photos courtesy Toronto Telegram

Happy Children in Happy Homes

THESE CHILDREN ARE AVAILABLE FOR ADOPTION

TOM—is a happy, active and inquisitive little boy of 5 years. He is now in a foster home where there are three other children and they all get along extremely well. Tom is a real little man and enjoys trotting off each morning, in an important manner, to attend kindergarten. He is a sturdy little North American Indian and little is known about his parents or his family tree. Tom is Roman Catholic, has brown eyes and hair with a dark complexion and every inch of him is proud Indian. Tom goes to his new parents on his own merits without any knowledge of his background.

DOROTHY—Divorce separated 14 year old Dorothy from her own parents and she now seeks parents through adoption. This teenager has a pleasant disposition, but can be sulky when displeased. She accepts discipline well and has a friendly attitude towards people and life. She does reasonably well in her school work in grade 8. Dorothy is an avid reader and has an exceptional memory. This good looking girl has brown eyes and light brown hair, is in excellent health and has never had any serious illnesses. An older Protestant couple with understanding, love and kindly discipline may now become Dorothy's parents by adoption. If you feel that she can fit in as a member of your family, do let us hear from you.

HUGH AND ADELAIDE—Hugh 7 years and Adelaide 8 years, are a brother and sister who wish to remain together. Their origin is English and Polish. Adelaide is in grade 3 and an excellent student. She is of average build with brown eyes and hair, a cute little nose and pointed chin—most attractive in appearance. This very quiet and reserved girl is inclined to be shy with strangers. Adelaide is a neat, well cared for, healthy little girl. Hugh is a small boned, neat looking boy with clear fair skin, brown eyes and hair, round face and attractive in appearance. In grade 1, he is a normal, average student, but is an outgoing, friendly and active little lad. Hugh and Adelaide would be happiest in a quiet home and they could readily accept brothers and sisters as well as new Roman Catholic parents.

JIMMY—has a mind of his own and can be led but not driven. He is attending nursery school where he shows good manual dexterity and is a perfectionist. Jimmy is 4 years old, of Scottish and Irish descent. He has a stocky build, with blue eyes and blonde hair, with chubby cheeks. This boy is sensitive and has deep attachments but he can be won over by strangers if they are patient and unhurried. Protestant parents adopting Jimmy will need to go slowly and allow him to come to them, but when he has accepted them, it will be a true and lasting bond.

POLLY & DORIS—are sisters and want to grow up together with their own parents by adoption. They are 4 and 5 years of age. Polly, the 5 year old, is attending kindergarten, is of slight build with brown eyes, light brown hair and fair complexion that tans to a creamy, golden brown. She has an attractive, alert expression, but is over anxious to please and needs parental assurance of total acceptance so she can become boisterous and naughty. This girl is a sensitive, average, healthy child of Anglo-Saxon heritage. Doris is plumpish with fair, rosey cheeks, brown eyes and light, straight, brown hair. She is cute and attractive looking. A smart little healthy pre-schooler who will enjoy life if she and Polly can find Roman Catholic parents to suit them.

JACK—is a real jumping jack, as he is always on the go. He is a problem to himself and to those around him because he is such a going concern. Jack is 9 years old, Protestant, slim and wiry with blue eyes and very fair hair. This boy has good bone structure and fine features. He is an intelligent boy, but is too busy and interested in many other things to settle down to school work. However, he is getting by in grade 3. This active boy needs mature and consistent Protestant parents who can steady him down and direct his abundant energy into productive and constructive areas.

LAURA—is a 3½ year old, Roman Catholic child of Irish and Norwegian origin. She is slender with blue eyes, auburn hair and fair, creamy complexion. Her facial features are small and neat. She is very attractive and a most appealing little girl. Her health is good and she is developing normally. She is a calm little miss, but becomes very excited on outings as her home environment has been extremely quiet. A flexible, accepting home will be needed for Laura where she can come out of her shell gradually and become capable of accepting and then entering into fun and games.

BOB—is 11 years of age and is a quiet, accepting type of boy who needs encouragement and support from Protestant parents. His own family and home failed him and he now needs a new start with secure parents and a stable home. He is equipped to face life as he is healthy, has average intelligence and good appearance with dark blue eyes, brown hair, a clear complexion and regular features. An older Protestant couple could offer much to Bob who deserves a chance to blossom in an environment of love and stimulation.

KEITH AND SAM—8 year old Keith is protective and close to his younger brother Sam, aged 5, so the boys' adoption wishes are "one home for both of us and we stick together." Keith is of average height with slim build, fair skin, blue eyes and brown hair. He is in good physical health and doing well in school. This friendly and out-going boy needs a great deal of loving attention as at one time in his short career, he was a badly upset little boy. Sam is a well-built little boy, blonde and appealing. He is happy and out-going, but at times can be boisterous and aggressive. He is usually most charming and always lovable. He is in good health and appears a very normal little boy in every respect. These boys want Roman Catholic parents—now!

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the lively arts

by D. Cohn

* Haifa as a cultural center has its peculiarities. The Israel Philharmonic Symphony has to play its subscription series three times over to satisfy all patrons, yet concerts have to be held at a movie house as they were thirty years ago because, though it has a beautiful theater, Haifa has no concert hall.

Once, because the theater was fully booked, the orchestra had to settle for a monthly concert in a hall up at the Carmel. And since this is in the vicinity of old age homes, the orchestra found unexpected support from their inhabitants. Over a hundred pensioners now come regularly to the concerts.

* Zero Mostel received New York City College's James K. Hackett Medal for "distinguished alumni achievement in drama for 1966". He graduated from the college in 1935.

* Akim Tamiroff has been signed to co-star with Zero Mostel and Peter O'Toole in the Warner Bros. motion picture comedy, Great Catherine.

* Fred Karlin is doing the music on Belle Kaufman's Up the Down Staircase. William Lava is composing the music on Chubasco and Leonard Roseman in handling the music department on Countdown.

* Warner Bros. is utilizing the services of the greatest number of hairdressers and make-up artists since My Fair Lady on Jack L. Warner's motion picture production of Camelot. Thirty-five make-up artists and twenty-seven hair-stylists are at work on the film version of the Alan Jay Lerner-Frederick Loewe musical play. Richard Harris, Vanessa Redgrave and Franco Nero star under Joshua Logan's direction.

* Last week the Israel Philharmonic Orchestra celebrated the 30th anniversary of its foundation by the late Bronislow Huberman, by repeating the program of its first concert: works by Brahms, Rossini, Schubert and Mendelssohn.

The first concert, and a second one in Haifa, were both conducted by the late Arturo Toscanini who said afterwards he was very pleased with the orchestra. It then had a membership of about fifty musicians, the majority recruited by Huberman in Germany, Austria and Czechoslovakia. Today the orchestra has more than 120 musicians and enjoys world-wide fame.

* French writer Jean Paul Sartre will visit Israel sometime soon. Shortly before he leaves Paris, Les Temps Modernes, of which he is director, will publish a special issue on the Israel-Arab problem. Sartre is writing an introduction to the issue which will include articles by about ten Arab personalities and ten Israeli writers and politicians.

* The newest Tel Aviv discotheque is Mandy's, presided over by the petite and pretty blonde Mandy Shauli whose principal claim to fame as Mandy Rice-Davis back in the Britain of 1963 was her involvement in the Profumo case. Last summer she was married to Rafi Shauli, an El Al air steward now on extended leave without pay. She presently is undergoing rabbinical instruction in preparation for her conversion to Judaism.

When Mandy is not being hostess, she acts in the Tel Aviv Little Theater and donates her services as a model to Wizo fashion shows. She has a slight Welsh accent and talks of how much she enjoys being an Israeli housewife. Her manner indicates that her past is dead: "I do not miss London," she says.

Israelis will be admitted to the discotheque only if they have membership cards. Tourists need only flash their passports.

* According to Neil Simon, his comedies, Come Blow Your Horn, Barefoot, and Odd Couple came out of personal experience. The first one was about his brother, father and mother. Barefoot drew on his first weeks as a bridegroom and Odd Couple was derived from the problems of divorce--his parents are divorced.

* Mike Nichols is proud of his work as director of Virginia Woolf. "With all its problems and frustrations, Virginia Woolf is just about the only thing I have even done that I haven't turned against at some later stage. I like what we did."

stage. I like what we did."

* Producer Ray Stark is in New York preparing for his film production of Funny Girl.

ONE OF ENTERTAINMENT'S GREATS.—Lonnie Johnson, one of the greatest jazz guitarists and blues singers today, who will appear at Toronto's Castle George for two weeks, from Monday, January 16th through Saturday, January 28th.

... toronto after dark ...

FIRST TIME HERE

Melina Mercouri appears for the first time in Canada in the musical, Illya Darling, based on Jules Dassin's Never on Sunday. She will be at O'Keefe Center from Tuesday, January 31st, through Saturday, February 18th.

Co-starring with the Greek actress is Orson Bean. Onna White, whose dances for Mame are a current Broadway delight, does the choreography. Settings are by Oliver Smith who elaborated on the decor for Show Boat.

Toronto is one of the three key cities, along with Philadelphia and Detroit, chosen to see Illya Darling prior to its opening in New York.

LITTLE BIT ABOUT HAL

Hal Holbrook, who stars in Mark Twain Tonight, at the Royal Alexandra Theater this week, was born in Cleveland, the son of a chorus girl. He was educated in Indiana and at Denison University in Ohio, spent three years in service during World War II and made his professional debut in the theater as the son in The Man Who Came To Dinner, in Cleveland in 1942.

In 1953 Holbrook conceived the idea for Mark Twain Tonight. It was born as an alternate idea to selling hats at Macy's if he couldn't get work as an actor. He did concert engagements, climaxed by his 1959 engagement in New York. In 1960 he was chosen by the State Department as the first non-musical theater attraction to be sent to Europe under the auspices of the cultural exchange. He played twelve countries with much acclaim.

GOOD RESPONSE

Ben and Sylvia Lennick are happy about the enthusiastic reception of the performance of Brecht on Brecht, now at the Hydro Theater. More so, it is gratifying to have Bruno Gerussi in a leading role; he feels he is "tired of doing garbage. The time has come when you are doing what you want."

Coming Sunday night, after the performance, will be a meet-the-stars night. Subscription members will be treated to a rare evening of sketches by Sylvia and Ben.

There already are more than one-hundred subscription members and the welcome mat is out for more. The coming year may prove an exciting and good one for Belmont Theater Productions.

G.B.S. SOLD OUT

The matinee and evening performances of George Bernard Shaw's Saint Joan at York University Theater, Burton Auditorium, are sold out. Merely a few tickets are available for the Monday performance at 2:00 p.m.

Coming Sunday evening, January 15th, the Glendon Film Society at York presents Schlesinger's Billy Liar.

Hebrew Letters

BY DR. LOUIS JACOBS

ACHAD HAAM

The Man, His Work, His Legacy

Achad Haam was fascinated by the British empiricists and moral philosophers. He was particularly indebted to the great Victorians, whom he read at first in translation and, when he had mastered the English language, in the original. Carlyle, John Stuart Mill, Darwin, Sidgwick, Herbert Spencer, their names unfamiliar in Hebrew characters, feature prominently in his essays imparting to them a strange English flavour.

The reason for their appeal is not hard to discover. Like him they were bothered by the science versus religion controversy, and the question of whether an ethic could be effectively divorced from the religious tradition with which it had hitherto been associated.

Stern, high-minded, with strong principles, a little strait-laced, perhaps somewhat lacking in a sense of humour, Achad Haam was altogether at one with the Victorian giants in subscribing to the sentiment: "Say not the struggle naught availeth". Much of his inspiration came from the same sources as theirs, the Bible, Shakespeare, Sr. Thomas More, Locke and Hume. However powerful his distate of certain aspects of Anglo-Jewish life, he cannot have felt himself to be quite a stranger when he eventually came to reside in Belsize Park with an office in the City.

Achad Haam's writings are now dated precisely because he was so much a child of his age. His essays are, I believe, still prescribed reading in Israeli high schools as models of clear expression and the skillful use of the Hebrew language, but few Israelis take him seriously as a thinker. Through the work of his disciplies, men (like the late Sir Leon Simon in this country and Professor Mordecai Kaplan in the U.S.A.), embodying his lofty ethical teachings at their best, his ideas have been extremely influential in moulding twentiety-century Jewish thought, but how many look upon him as a contemporary guide?

It is trite but necessary to recall how two global wars, Auschwitz and Hiroshima have shattered Victorian optimism, and how the stark realities of the situation have made his dream of Israel as a merkaz ruchani ("spiritual centre") remote.

Achad Haam was a free thinker. Early disillusioned with the Chasidic background of his youth, the Jewish religion mattered for him, as did the Christian for a number of the Victorians, not because it was true but because it had succeeded in promoting a noble way of life. There were enough Jewish teachings on justice and righteousness and their concrete application to make it a richly satisfying and humanly significant way even if, as he thought, the religious element was seen to be inessential.

In a letter to Israel Abrahams in 1913 he wrote: "The answer to the question what Judaism is, depends, of course, on the meaning one attaches to the vague terms 'Judaism", 'religion' and 'culture'. In the sense in which I understand these terms, I should say that religion itself is only one particular form of 'culture', and that 'Judaism' is neither the one nor the other, but is the national creative power which in the past expressed itself in a form of culture which was primarily religious. In what form it will express itself in the future - that we cannot tell".

Any notion of selectivity in the religious tradition was foreign to his thought. A typical remark of his was to the effect that all talk of religious reform was nonsense, because once one admitted that religion could be reformed, one denied its divine character, so that there was nothing left to reform. His was an "either/or" attitude. Either the traditional faith in whch he had been reared was true in its entity (which he could not accept) or it was completely false.

But he loved his people and Judaism as its way of life, believing strongly that the Jewish ethic, if not superior to others, was certainly distinctive, and the world would be poorer for its loss.

In his famous polemic against Claude Montefiore, who argued that while there was an unbridgeable gap between Judaism and the basic Christian dogma, it was still possible to combine something of the Jewish and Christian ethic, Achad Haam roundly declared this to be impossible. The Jewish and Christian ethic could never complement one another because they were contradictory. To think otherwise was to "halt between two opinions".

He is thus forced to make his famous but dubious distinction between an ethic based on love and one based on justice. It may, indeed, be true that there is a difference of emphasis in this matter between Christianity and Judaism, but Achad Haam's determination to stress the uniqueness of Judaism in the ethical sphere leads him ruthlessly onwards to put forward the absurd notion that, in the name of justice, Judaism would consider it wrong in all circumstances for a man to give his life for his friend, only for his people. A pedestrian interpretation of the Jewish ethic emerges in which altruism is only an inverted form of egoism.

The truth is that Achad Haam's rationalism impelled him to carry everything to what seemed to him to be its logical conclusion. The remark by his friend Solomon Schechter that the best theology is not consistent would have appeared to him as good a reason as any for scorning theology.

Very revealing in his understanding of Maimonides' position. He can appreciate why Maimonides, the upholder of shilton hasechel (the supremacy of reason), preaches intolerance to heresy, because truth must be pursued wherever it leads and can have no truck with error.

One says it reluctantly but there is not much awareness in Achad Haam's writings of how complex so many of life's problems can be. Everything can be tied up in a neat package. If only man learns to use his reason there need be no awkward corners, no puzzles, no estrangement, no mystery. Given the will and the intellectual capacity, the truth can be signed, sealed and delivered.

Such an attitude of mind is highly qualified to detect thesis and antithesis but is bound to be weak in synthesis, and it is here that Achad Haam fails the modern Jew. In one of his essays he writes that the non-believing Jew is likely to be more proud of the Jewish contribution than the believer, since for the believer the Jews merely received the Bible from God whereas for the non-believer the Jews created the marvellous collection of books we call the Bible. As if there were no middle way between treating the Bible as a book handed over to passive recipients and treating it as a purely human work like that of Dante.

All the mighty grapplings of sincere and dedicated men of faith with the question of what revelation can mean in the light of modern knowledge meant nothing to him. Once a

Cont. on page 8

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ADOPT–A–CHILD CAMPAIGN

Pioneer Women of Toronto is launching its annual adopt-a-child campaign which will culminate in an adopt-a-child donor dinner in March at Beth Tzedec.

To speed along the project, Chadera Chapter tendered a dinner last week at which husbands of members adopted seven children on their own. Guest speaker was Mrs. E. Direnfeld, Council president, who spoke about her recent trip to Israel.

Mrs. J. Mirsky has been appointed to call on Jewish organization to support the project.

In Israel the organization maintains a network of children's homes, nurseries and kindergartens. Three-hundred dollars will maintain a child in a home for the period of a year.

LUNCHEON MEET

Minnie Etlin Chapter, Mizrachi Women, recently held a luncheon meeting in the home of Mrs. George Panzer. Mrs. Jack Tarshis presided. Mrs. S. Kaminker presented a cultural program of readings and poetry.

Mrs. Kate Devor reported on Council meeting in Montreal. Mrs. Kurtz spoke on Bazaar.

The raffle arranged by Mrs. S. Warnick and Mrs. M. Schwartz, donated by Mrs. G. Panzer, was won by Mrs. Halperin.

Mrs. Rosenbluth will host the next meeting.

GENERAL MEET

Shaarei Tefillah Sisterhood held its general meeting on January 4th. Sue Magder, president, welcomed guests among whom were members of Brotherhood.

Two new members are Simie Becker and Sara Feldman.

Mrs. Rosensweig spoke on the significance of the 630 mitzvot. Sue Magder spoke of Social Awareness Day held last Monday, sponsored by Federation of Jewish Women. Federation leadership course is scheduled for Monday, January 16th. Sisterhood Shabbat was held January 7th; on February 8th Sisterhood will be guests at Clanton Park Sisterhood.

Tillie Miskin reported on the tea; Norma Zeldin, on the raffle. Rummage sale will take place at the end of the month.

Marjorie Raskin reported on the donor dinner to be held coming Wednesday; Mary Rasky reported on ways and means.

Evelyne Sugar spoke of the theater night at the end of January. Tillie Miskin and Millie Scheff are co-conveners.

Norma Zeldin introduced the panel for the evening: psychologists Dr. Ben Zion Shapiro and Jerome Diamond. Rabbi Rosensweig was moderator. Topic: The New Morality--Its Challenge to the Home and Community.

Panelists were thanked by Marjorie Rasky. Laura Cohen and Lil Cogan served refreshments.

HADASSIM LUNCH

Hadassim luncheon will take place on Monday, January 23rd, at the new Shaarei Shomayim. Prizes include a $5,000 Canada Savings Bond, ranch mink jacket, complete home movie kit. The Travellers will entertain.

STUDY GROUP MET

Sisterhood Study Group of Torah Emeth held a meeting this past Wednesday morning at the Center. Rabbi M. Ochs spoke on: Some Aspects of Hilchoth Shabbat.

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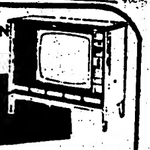
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Some of the best jokes of 1966 have been attributed to TV personalities. A few are from:

DON ADAMS

The phone rang at 4:00 a.m., and the doctor picked it up. A woman asked, "How much do you charge for a house call?"

"Ten dollars," the physician answered sleepily.

"How much for an office visit?"

"Five," the doctor said.

"Okay," snapped the woman. "I'll meet you in your office in half an hour."

RONNIE EASTMAN

An ardent suitor, paying court to a girl, cornered his girl friend's young brother. "Marty," he said, "how'd you like to earn a dollar?"

"Sure," said Marty. "What do I have to do for it?"

Explained the suitor, "I'll give you a dollar for one lock of your sister's beautiful hair."

"You must be some kind of nut," said Marty. "Give me ten bucks and I'll get you the whole wig."

JAN MURRAY

After months of industrious searching, a young actor at long last got his first part in a Broadway show. He was so happy and excited he called his father collect in his hometown, broke the news and explained, "I play a man who 's been married for twenty years."

"Good for you," replied his dad. "Keep up the good work and eventually you may get a speaking part."

RECIPE OF THE WEEK

CORN FRITTERS

1 cup flour
1/2 tsp salt
2 eggs, separated
1 tblsp. sugar
3 tblsp. melted butter
1/3 to 2/3 cup milk
1 cup freshly cut corn kernels
deep vegetable oil for frying.

Mix together flour, salt, egg yolks, sugar, butter and enough milk to make a firm batter. Stir in the corn. Beat egg whites until stiff but not dry and fold into corn mixture.

Heat the oil to 375 degrees and drop corn mixture by spoonfuls, a few at a time, into the hot fat. Cook until a deep golden brown, turning as necessary.

Yield: six to eight fritters.

CORN CHEESE CASSEROLE

6 tbls butter
3 cups corn kernels cut from the cob
2 tbls finely chopped onion
1/2 teas
1/2 tsp salt
1/4 tsp freshly ground black pepper
1 cup shredded Swiss cheese
1/2 cup heavy cream

Preheat the oven to 375 degrees. Dot the bottom of a two-quart casserole with three tablespoons of the butter. Combine corn, onion, salt, pepper and one-half cup of the cheese and pour into the casserole.

Sprinkle with the remaining cheese and dot with remaining butter. Pour the cream over all and bake, uncovered, until corn is tender and cheese is melted, about 20 minutes.

Yield: four servings.

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BEHIND THE SCENES

BY RUTHIE

When you attend a club meeting, don't you admire the apparent smoothness, the way the meeting progresses? Madame President presides in all her glory, you wonder how she can be so smart and gracious conveying thoughts of wisdom.

Of course, very few notice the notes being passed along to her, saying not to forget this one's name, to remember to welcome that one, and, if she knows what's good for her, not to hog the limelight.

In her shoes I wouldn't want to be. I once was.

* * * * *

Some years ago (my children would say, in ancient times), I was asked to help form an organization in memory of a young girl who had passed away. I couldn't refuse because I taught music in that family.

I remembered Mama's words, "Never refuse an offer from anyone. You never know how you'll meet a nice boy." And when I began to bristle, she quickly added, "You can get pupils too. Most of them are mothers."

So what should I say? I became, **mir nisht, dir nisht** (not me, not you — freely, just like that) vice president. I couldn't back out anymore.

Presidency went to the daughter of one of the founding mothers.

Nu, was that experience an eye opener! By the time the organization broke up, I wasn't so naive.

* * * * *

As I look back, some of the incidents, though aggravating at the time, seem so funny.

First of all, to everybody's amazement the club mushroomed beyond our wildest dreams. And with a young element.

As a starter, every mama had a daughter. And the bait each mama dangled was — a boy.

Sure enough, the males showed up. One was an accountant — he handled the books of one of the papas; he couldn't refuse. Another was a young lawyer — he drew up the club's charter. Then there was a doctor — has mama belonged and she talked him into it because it would be good business; he had just finished interneship. There were others in between too but, as far as we girls were concerned, only the professionals existed.

Officially the club began functioning in April. In September came my first naive move.

When nomination of officers took place, from the goodness of my heart I volunteered to be vice president again, I thought, since the president had such a short term, she should be given the chance to show what she really could do.

So what happened? One of my **nisht ferginners** (begrudgers) circulated the tale that I was afraid to be president because I didn't know what to do.

You see, she didn't like me because at every meeting I was asked to play The Star Spangled Banner and Hatikvah, not her daughter; she couldn't qvell (gloat).

Kurtz und sharf (short and to the point), from that time on the club was divided into two camps — my side and her side.

One good thing, though. I was fortified by backers: Mama, Papa, six aunts, six uncles and a host of cousins. And they, bless them, had mouthpieces, none was bashful.

* * * * *

Like one time, during installation of officers when I was to become president, one of the members said.

"If you don't do what we say, we won't cooperate."

One of my aunties heard the remark and shot back, "You shut your big mouth. And if you open it, I'll spit right in."

Oh, boy, did I look forward to an exciting term of office!

Another time, at an anniversary dinner-dance, I suppose plans were made behind my back. Because, when the officers were introduced, they left me out.

Nu, nu. You should have seen my side of the encampment. My whole family must have ganged up because one of the girls on the opposite side pleaded with me, "Tell them to get off my back." And I sweetly smiled and said, "But I think they're right." By that time I was bolder.

Anyhow, the whole thing bounced back on my **oomzisticker** (for nothing) enemies. Because — and this is the piece de resistance — the doctor on whom the first president had a crush asked me for the first dance.

That was my best **nakumma** (revenge).

* * * * *

And so it goes. I'll always be active in worthy organizations. But I've sworn never to hold a key job. I need intrigues like a hole in the head.

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ACHAD HAAM

by Louis Jacobs

Cont. from page 6

flaw has been detected in the traditional religious picture, the whole of religion must go, or rather it should be retained no longer for its own sake but for its value in promoting the ethical and national life. In a letter he advises an observant Jew who had lost his faith to continue to practice the mitzvot because the Jewish way is worthy of being preserved even if it can no longer be understood in terms of divine worship.

It is in this light that his observation about the Sabbath should be seen: "More than the Jews kept the Sabbath, the Sabbath kept the Jews".

Achad Haam was too profound a thinker to be dubbed a shallow rationalist. But so far as we can tell he was one of those men who are able to go through life without ever feeling the need for religion. One can imagine him closing a book like Otto's on the numinous, not with antagonism but with complete failure to see what the author is driving at.

In our day, when many sensitive Jews are searching passionately for religious values, he seems all too often to have missed the point.

And yet it would be a great error to dismiss him. We still need his affirmation that chauvinism is a disgrace to a people, that Judaism is vitally concerned with justice, that clarity in thought is not a sign of superficiality and that Judaism has much to give to the world and should be proudly embraced by its sons and daughters.

TORONTO OBITURARIES

BERG, FELIX - On January 8th, late of Oshawa, Ontario.

BORLAK, BENJAMIN - On January 9th, late of 3890 Bathurst Street.

FREEDMAN, MINNIE - On January 3rd, late of 32 Viewmount Avenue.

HARRIS, EARLE - On January 3rd, late of 2603 Bathurst Street.

KESTEN, HELENE - On January 4th, late of Montreal, Quebec.

MANHEIM, DEBBIE - On January 5th, late of 120 Vesta Drive.

RICHMOND, ALBERT - On January 3rd, late of 620 Cummer Avenue.

SHAINHOUSE, SARAH - On January 5th, late of 26 Park Hill Road.

WAGMAN, RAY - On January 7th, late of 32 Wigam Crescent.

WAISBROT, NATHAN - On January 4th, late of 569 Sheppard Avenue West.

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•• DO YOU KNOW THEM? ••

From time to time JIAS will submit for publication lists of "Relatives Sought" and this is another of such lists appearing below. If you know the whereabouts of the persons listed, please contact immediately the Jewish Immigrant Aid Services of Canada (JIAS), 152 Beverley Street, Toronto, EMpire 3-7190.

RELATIVES SOUGHT
FEBRUARY 1966

3. HILZENRAT, Esther, parents Shimon and Rivka, born in Roumania in 1913, husband - Adolf and children Velvel, Hana and Sima, sought by brother, David Avraham, born in 1912, now residing in Israel.

4. LOZOWSKI, Hirsh, born in Poland, 40, in Canada since 1948, sought by Samuel Gam, son of Itzhak and Kreina, born in Poland in 1920, now in Israel.

6. LEOPOLD, Aaron, wife, Dina and Son Chaim, son of Chaim and Frejda, about 60, vegetable and fish merchant, last known address 38 Kensington Ave., Toronto, sought by cousin, Boruch Haber, Winnipeg, Canada.

7. SZOLOWICZ (Scholovitz) Hela, last known address 595 Dundas West, Toronto, sought by Apelbom-Kosoy, lawyers, Tel-Aviv, Israel.

9. REOF-GOLDMAN, Daniel, born in Vassilev, Bukovina, 68, son of Jacob and Dina, in Canada since 1920, son's name Jacob, sought by niece, Chana (Henzia) Sommer, nee Reif, 44, now in Israel.

10. FEINMAN, Asia, born in Mogiliov in 1913, son of Israel and Chawa, husband, Pinchas and son, Michael, sought by sister, Slobodska Anna, now in Minsk, Russia.

12. BIRNBAUM, Malca, nee Goldstein, parents Moshe and Dvora, born in Warsaw, Poland, 48, sought by brother, Hersh Kronstein, now in Israel.

13. ELIAKIM, Moshe, son of Elie and Allegra, born in Cairo, Egypt, 34, in Canada since 1953, sought by father, Ilie Eliakim, now in Israel.

14. WALC, Michal, born in Drohobycz, Poland in 1880, son of Jozef and Anna, nee Mizerkiewicz, has two daughters, sought by Wiktoria Dabrowska, nee Walc, 39, daughter of Karol and Karolina, now in Poland.

RELATIVES SOUGHT
MARCH 1966

2. WEINER, Izidor, born in Tchernovitz, Bucovina, son of Adolf and Soli, sought by brother, Beno, now in Israel.

3. FUNK, Friedrich, left Vienna for Canada in 1957, merchant of knitted goods, wife Agnes and two children, sought by friend, Susan Gervay, nee Lausch, daughter of Arpad and Fredrika Lausch, nee Band, now in the States.

4. LOEWI, Kate, nee Peters, last known address New York City, born in Munich, Germany, 80, husband Adolf and children Gabriele and Marlene, sought by first husband's sister-in-law, Elisabeth Mevec, Toronto, Canada.

5. LEBENSART, Rifka, nee Brill, born in Targu, Roumania, teacher for retarded children, in Canada since 1960, husband, Harry or Herzl, daughter Lydia, sought by sister, Batia Green, daughter of Josef and Miriam, now in Israel.

6. ENGEL, Dr. Moritz, born in Vienna, Austria, June 2, 1911, left Austria in 1939, was in Civilian Internee Camp Kitchener, Kent, Richborough near Sandwich, England in 1940, may now be in Canada, sought by cousin, Georges Mandula.

RELATIVES SOUGHT
APRIL 1966

1. LETKI, Joseph, looking for ELIAS ZIMMER, son of David, 45, lawyer, born in Cracow, Poland, presumably in Canada.

2. WESTREJCH, Abraham born in 1914, lived Przgokel, Province Nisko, District of Kreszow, son of Leib Westrejch, sought by friend, Maria Kordos.

3. BURGER, Anni, married name unknown, in Canada, born in Tchernautz, Roumania, 55, sought by Erwin Menz, Germany.

4. SHKOLNICK, Lazar, son of Keva, born in Uman, Russia, brother of Chaim, now in the U.S.S.R.

5. MERKER, Liza, last known address 24 Maple Ave., Toronto, daughter of Simon, sought by cousin, Solomon Merker, New York City. Father of person sought was a diamond cutter in Poland.

RELATIVES SOUGHT
MAY 1966

1. HAMAIDA, Fishel, born in Maramuresh-Sighet, Roumania, 36, last known address was with a Mr. Rosenberg, 484 Rusholme Rd., Toronto, son of Moshe and Ester. Sought by sister, Sura-Chana Leibowitz, nee Hamaida, now in Israel.

2. BUT, Borys, Regina-Renata and Sonia, presumably in Toronto, sought by Danuta Folkart, Krakow, Poland.

3. ROTHBART, Chaiml, born in Janowlicz, Poland, about 55, son of Tchale-Motel and Chawa, brother of Chaja-Ruchel and David, sought by friend, Perl Linder, 62, now in Montreal.

4. PUGATCH, Agnes, (Agi) born in Roumania, 32, sought by friend, Berry Tiberiu Strulovici, son of Chaim and Elisa, born in Bucharest, Roumania, 37, now in Israel.

5. USHER, (Usherenko), Natan (Niussa), born in Skvira, Russia, 63, son of Joseph-Chaim and Sima, in Canada since 1923, sought by aunt, Golda-Udel Bronstein, nee Usherenko, born in Zhitomir, Russia, now in Israel.

6. FRIEDMAN, Josef, who resided at 63 Donnersberger Street, Munich, in Canada since 1949, sought by the law firm of Apelbom-Kosoy, Tel-Aviv, Israel.

8. GOLMAN, Bob, son of Walter Goldmann, the latter emigrated to Australia after the last war. Person sought is presumably in Toronto, Canada.

10. LEFF, Joseph, born in Warsaw, his wife Mania, nee Segal, have two children, glove and tie manufacturer, resides somewhere in Canada, sought by friend, Esther Rosenthal, now in Israel.

RELATIVES SOUGHT
JUNE 1966

1. GREENFIELD, Elly, nee Teicher, born in Vienna, 46, daughter of Osias of Stanislawow, Poland, son of Elke and Selik Teicher, nee Shrager. Mother's name Julia. Sought by Weronika Olech, daughter of Shia Eckhaus (Schoner). She was born in Stanislawow, Poland, in 1912. Elly Greenfield is presumably in Canada, a cousin to Weronika Olech.

2. SHULAZKY, Gherson, presumably in Canada, 44, born in Bielilovka, Russia, 80, son of Motel and Sheindel, wife Nehama, son Shmil, sought by sister, Reisel Rabinowitz, nee Shulazky, son Froim and daughter, Klara, now in Israel.

6. ZUCKERMAN, Ludka, born in Tarnopol, daughter of Harry and Freida, nee Teich, has a sister Lucia (Leah), sought by sister, Anna Blufarb, nee Zuckerman, residing in North Sydney, Nova Scotia. Ludka has been in Canada since 1948.

8. SOLOMON, Avrum, in Canada since 1957, last known address 26 Baldwin St., Toronto, sought by his relatives in Russia.

9. RUTKOWSKY, Goldie, born in Poland, arrived from Kielce to Canada in or about 1914, sought by nephew, Peter Wozobski, Dallas, Texas.

RELATIVES SOUGHT
JULY 1966

2. TOROK, Vera, husband's name George, known through first marriage as "Laub", left Hungary with a daughter, 6, in 1957, brother Teodor Szego in Toronto for 30 years, sought by Barbara Babo, Israel.

3. WAINRIB (Weinrib) Haike, born in Warsaw, Poland, 64, daughter of Jankiel, sister of Sarah, Poka and Shloima, sought by friend, Celia Grobart, nee Cohen, daughter of Nuchim and Brandl now in the States.

9. TREITMAN, Zeilig, born in Zalusz near Sanok, Poland, 55, manager in lumber company, wife, Toby, brother, Avrum, sought by cousin, Regina Swingerman, nee Brandt, daughter of Itzhak and Etel, Winnipeg, Canada. Aunt, Leah Mandel, deceased, cousin, Mania Sprecher, in Mexico.

RELATIVES SOUGHT
AUGUST 1966

2. JUDA, Avraham, Lea, children of Josef, born in Sergheni-Putila, in Canada since 1914, last heard from in 1948, sought by a cousin, Salo Schmidt, nee Juda, whose father, Moishe, was the brother of Josef.

5. SCHEID, David, born in Poland, in Canada since 1948, sought by friend, Ignac Grosman, born in Lodz, Poland, now in the States.

11. SZICZLOFSKI, Oshia, wife, Dora, brother, Haim, may have emigrated from Paris to Canada, sought by nephew in Toronto.

14. UNGAR, Roszi, daughter of Otto and Lena Csapkovics, last known address c/o Margit Wachter, 5105 MacKenzie Ave., Montreal, in Canada since 1956, sister of Yolanda and Ernest and Louis, sought by cousin, Miklos Varadi, son of Abraham and Kathleen Varadi, nee Handler, now in Chicago.

MEIR IN ROME

Rome, (JCNS) - Mrs. Golda Meir, secretary-general of Israel's Mapai Party and former Foreign Minister, took part in the two-day meeting of the Socialist International which took place here last week.

During her stay she met privately some of Europe's leading Socialists, including Mr. George Brown, the British Foreign Secretary, Herr Willy Brandt, the West German Vice-Chancellor, M. Guy Mollet of France and Dr. Bruno Pittermann of Austria.

Among the subjects she discussed with them are the tension in the Middle East and Socialist-Communist relations.

Meanwhile, the executive council of the Union of Italian Jewish Communities issued a statement expressing concern for the "problems deriving from neo-Nazism, which is not only surviving, but is growing stronger in different places."

The statement also expressed the hope that the Italian Government, "that sprang from the Resistance, in which Jews fraternally participated, will adopt the necessary measures to prevent Nazism and fascism from gaining strength among citizens of all ages and in the social field."

Dispute Over Autopsies

Jerusalem, - (JCNS) Rabbi Dr. Louis Rabinowitz, the former Chief Minister of the United Hebrew Congregation of Johannesburg, and now a resident of Israel, has explained in the Orthodox magazine, "Panim el Panim", why he refused to join Israel's Chief Rabbis and 350 other members of the rabbinate in signing a psak din (a religious ruling) on the conduct of autopsies.

The psak din stated that autopsies were forbidden by the law of the Torah in all circumstances except where life could be saved, and even then were permitted only with the approval of a qualified rabbi in each case.

Rabbi Rabinowitz finds this altogether too sweeping. The classical ruling on autopsies was given by Rabbi Ezekiel Landau in the eighteenth century, but since then says Rabbi Rabinowitz, medicine has made enormous strides partly as the result of autopsies, of which Halacha must take account.

Rabbi Landau's distinction between a patient suffering from the same disease as the deceased upon whom the autopsy is to be performed and one who is not, is no longer realistic, declares Rabbi Rabinowitz.

What is required, he states, is the frank recognition that where there is a conflict of duties - between the duty of saving life and that of refraining from the mutilation of a corpse - Judaism is on the side of life.

If the rabbis were to adopt this more reasonable attitude instead of issuing a categorical ruling, they could hope to convince the doctors that the Halacha should be obeyed in other matters, such as the reverent disposal of the remains, says Rabbi Rabinowitz.

Discover Diary of Polish Writer

Cologne, (JCNS) - The West German edition of the Diary of an unknown Polish Jew, which was found during excavations at Auschwitz-Birkenau in July 1961, has been published by the Cologne publishing house of Friedrich Middelhauve, with the title of "Briefe aus Litzmannstadt" (Letters from Lodz).

A letter found with the diary said that it was buried in 1944 by a Jewish prisoner, Zelman Lewental. He was murdered later. Only about 100 out of 348 pages of the diary were readable.

● We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

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